THE

RAGGED SCHOOL UNION

Magazine.

MARCH, 1850.

Original Papers.

EMIGRATION FROM THE RAGGED SCHOOLS.

THE statements we have hitherto made, respecting the youths who emigrated from the Ragged Schools, must have been as gratifying to our readers as they were to ourselves. The very first proposal of the Emigration Scheme seemed to commend itself to the minds even of the most scrupulous, so far at least as regarded its necessity. Its *practicability*, however, was doubted by some, and very summarily disposed of by others; they regarded it as beautiful in theory, but dangerous in practice; they could not believe that the "superficial" education of the Ragged Schools could ever convert a destitute boy, or a ragged, homeless youth, into a fit subject for colonial industry. Now, however, the plan has been thoroughly tested, and we are put in possession of facts, sufficient to free it from the charge of vague speculation or maudlin sentimentality.

Instead of "clothing a number of thieves and vagrants, and sending them to the colonies, to pursue a course of profligacy and crime," we have gathered up the blighted and destitute children of misfortune—who were homeless in the midst of homes, and despised because they were ignorant and poor—and, by a proper course of training in the Ragged Schools, we have taught them to live and labour like other men, and then sent them to the colonies, where alone it seemed possible they could practise the lessons they had been taught. The cases of decided reformation, related in former numbers of the Magazine, to our minds were especially gratifying. But, at the examination of candidates—three hundred in number, and from whom the one hundred and fifty Emigrants were selected—there were many cases of still deeper and more touching interest, even among those who, in point

of education, were not fully qualified. The principles of truth and honesty had taken possession of their hearts, and were struggling to maintain a footing, in the midst of privation and suffering. It was more than painful to see the poor lads sent back to their weary conflict, with tears in their eyes, resolving rather to starve than steal, although hope seemed to leave them but the two alternatives. Many of those who had homes knew how much they must become strangers, even among their own kindred, if they persevered in a course of blameless conduct; and the dwellers under arches, or in lodging-houses, were equally aware of the almost irresistible temptations to which hunger and destitution had exposed them. From notes taken at their examination, it is shown that, in a large majority of cases, these poor children had lost either one or both parents—or, if alive, they were frequently the subjects of drunkenness and profligacy. To the following cases there were numerous parallels:—

W. L.—Slept at night under stairs, or behind doors on a little straw, with a sack to cover him. Only took off his clothes to mend, or to go in the water to get clean. Father dead eight years; mother left him in a workhouse, when two years old, and does not know her; saw her one Sunday morning going to church; did not know her then; was told it was his mother. Runs messages for the stall-women in Westminster; been in this condition for at least three years.

J. W. W.—No home; sleeps at Mrs. B.'s lodging-house when he has money; pays three-pence a night for his bed; when no money, sleeps in carts or on landings, about four nights a week. Father deserted mother fifteen years; mother dead two years. Occasionally employed as an errand boy, or "doing jobs."

J. C., aged seventeen.—Father was a carpenter; dead five years ago; mother dead seven years; has two brothers in the workhouse, aged seven and ten years; two sisters servants, but cannot help him.

J. A.—Mother dead about thirteen years; father gone away and left him. Sweeps a crossing in Bedford Square; gets 2*d.*, 3*d.*, or 4*d.* per day, sometimes nothing. Occasionally gets food from servants.

C. S.—Father dead four years ago; was a drunkard; mother works at slop-work; never went to any but the Ragged School; has two sisters, and four brothers.

These few cases afford a very general idea of the condition of a large number of the three hundred applicants, when first taken under instruction. In some cases beds were provided for them in the schools, others paid for by private individuals, but the greater number had to provide food and lodgings as best they could, and attend school regularly in the evenings. The poor crossing-sweeper, in Bedford Square, was a case in which we felt peculiar interest. He had a pleasing and most intelligent countenance, but in his bright blue eyes we never but once saw a look of gladness—and that *once* was when accepted as an Emigrant. On one occasion (when supplying him with a few clothes) we endeavoured to elicit a smile, but could not. His countenance was marked by a severe thoughtfulness, such as cold and hunger, and a keen sense of his desolate condition, could alone produce. Although scarcely fourteen years of age, he had felt it *a serious thing to live*, because that life had become one of homeless orphanage!

Never were we more convinced of the strong and solemn claims the poor ragged children have upon our sympathy and aid, than from the examination of the candidates for Emigration. Never till then did we so fully realise the fact, that it is not only for the poor, but *especially* the "fatherless," or those early bereft of a mother's care, that God requires us to devote our efforts, and give of our substance.

Were there plenty of employment in this country for the honest and industrious, it might be sufficient to provide these children with a useful education, to train them to habits of honest industry, and thus enable them to enter successfully the labour market. But, in the present state of things, it is utterly impossible for them to find employment, however industrious or improved in character. It is much to be feared, therefore—nay, it is almost certain—that, if left to scramble for a precarious existence in the streets of the metropolis, their strongest resolutions will eventually give way, and their best impressions be destroyed, by a continual exposure to temptation and suffering. He who is aware that "joy cometh in the morning," may bear patiently the "sorrow that endureth for a night;" but there are few hearts strong enough to brave a life-time's struggle, if there be not a gleam of hope to sustain it.

But the question is often asked, What more can be done for them after they have been educated? We answer—*Send them to the Colonies*, where, instead of being a burden and a disgrace to society, as they now are, they will soon become useful workmen and respectable citizens. By the aid of Her Majesty's Government, the experiment has been tried, and such has been the satisfactory result. We believe that the first effort put forth by every one of these children, on their arrival in Australia, was to find useful and profitable employment. Not more exemplary could their conduct have been, had they been trained from earliest years to regular habits of respectable industry. So anxious were some of them to obtain *immediate* employment, that, on arrival, they accepted the very first offer; and so great was the demand for their services, that we have not heard of one who had to spend many days in search of a master. When here, they were regarded as worse than useless; but the colonists are glad to obtain their assistance even at a liberal remuneration. "Hired a year for £16, and food;" "Keeping sheep for £12 a year;" "Getting 12*s.* a week, with board and lodging;" "Have £24 per year, with board, washing, and lodging"—such are the invariable accounts we are receiving from those very youths, who had formerly to live on the garbage in our streets, and were designated the "very *refuse* of society!" Nor do we require to depend entirely upon the truth of their own statements—although these we have not the slightest reason to doubt—for the following extract from the *South Australian Gazette*, of January 28th, 1849, gives gratifying evidence, that the colonists welcomed their arrival as heartily as we did their departure from our own shores; and that their conduct had been such during the voyage, as to secure the highest respect and good wishes of the captain:—

"RAGGED SCHOOL BOYS.—We have never been partial to Emigration to South Australia of any description of persons of this sort. It is impossible, however, not to feel, that our wide and prosperous land ought to be open to the poorest classes, so long as that poverty is but their misfortune. In the 'Sir Edward Parry,' Captain Freeman brought sixteen fine manly lads, selected from the Ragged Schools of the London Union; and we have his authority to say, that better disposed or conducted youths could not have been placed on board any ship. They have, by their good behaviour, secured the warm recommendations of the worthy commander and of all their co-passengers. The following advertisement has been sent to us by these lads; and we take it from its ordinary place in our columns, the more emphatically to mark our approbation of their conduct, and to draw the attention of the colonists to the propriety of finding suitable employment for the boys."

The advertisement, which followed the above statement, was simply a memorial, expressing their gratitude to the captain for his kindness during the passage, and seems not to have arisen from a difficulty in obtaining employment. It must be evident, from what we have stated, that a more useful and important channel for public liberality can scarcely be opened, than the free Emigration of these destitute children. Hitherto, we have vainly attempted to cure pauperism and crime, by feeding the one and punishing the other; but here is an effectual cure for both these dreadful evils, and at a fourth of the expense of the present useless systems. Every system that is tried must eventually prove useless, unless it meets, in some measure, the moral and physical wants of the parties in question. From the following statement it will be seen, that the causes by which many have been drawn to the commission of crime, are not in the least removed by means of prison discipline.

In the year 1847, the number of *juvenile* offenders committed to the prisons in Middlesex alone, was 1,996, of whom 383 had lost one or both parents—doubtless the very class to which reference has already been made. About 250 of these children were whipped, 239 had been twice committed before, 65 three times, 93 four times, 40 five times, 48 more than five times, and 1,172 *had never been taught any definite employment!* In the year 1848, the number committed to the same prisons was 2,306, of whom 440 were whipped, 1,321 *had been brought up to no definite employment*, 969 *were unable to read, and* 618 *had lost one or both parents.* Can it be wondered that these poor, parentless children, should return so frequently to prison, when so large a number have never received the smallest amount of education, and were entirely unacquainted with any useful branch of industry? There can be no doubt, that destitution (through orphanage) had driven many of them into crime, nor can whipping and imprisonment ever prove effectual remedies. Such are the means (perhaps necessarily) employed by law and justice; but we rejoice to think, that Christian philanthropy has at last adopted a more reasonable mode of effecting a permanent cure.

In proof of this, we give a few particulars connected with two boys, who came under our own notice, in circumstances similar, but very different in fate. The one was subjected to the discipline of the *law*, and the other to the discipline of *love*. We first give the

case of the most unfortunate one, as related by himself after he came out of prison:—

Destitution and Neglect.

D. F., aged about 14.—Mother dead several years; father a drunkard, deserted him about three years ago. Has since lived as he best could; sometimes going errands, sometimes begging or thieving. Slept in lodging-houses when he had money, but very often walked the streets at night, or lay under arches or on doorsteps. Has only one brother; he lives by thieving. Does not know where he is; has no other friend that he knows; never learned to read; was badly off; picked a handkerchief out of a gentleman's pocket, and was caught by a policeman.

The Remedy—Its Results.

Sent to Giltspur Street Prison; was fed on bread and water. Instructed every day by the chaplain and schoolmaster; much impressed with what the chaplain said; felt anxious to do better; behaved well in prison. Was "well flogged" the morning he left; back bruised, but not *quite* bleeding. Was then turned into the streets, ragged, barefooted, friendless, homeless, penniless. Walked about the streets till afternoon, when he received a penny from a gentleman to buy a loaf. Met next day with some expert thieves in the Minories; went along with them, and continues in a course of vagrancy and crime.

We pretend not to say how much was expended by the country in prosecuting and punishing this poor friendless boy; nor how many times it must be repeated before he becomes an honest and industrious lad. Of our next case, the Ragged School boy, we can speak more particularly; and we do not understate the amount, when we say, that the whole expenses, from first to last, did not exceed twenty-two pounds:—

Destitution and Neglect.

J. E., aged about fifteen.—Father died three months before he was born. Mother married again. Stepfather drinks; treated him cruelly; turned him out of doors; would not allow him even to sleep in the house. Sleeps in Model Lodging-house in Westminster when he has money; pays 3*d.* per night. When without money, (which is very often,) walks about the streets all night; sometimes gets over the rails into Hyde Park, and tries to find shelter there. Gets a living as he can; by going errands, begging, etc. Was once nearly three days without food. When offered 6*d.* by a lady, if he would carry a parcel, was so weak from want of food that he could not do it. Had no friends to care for him.

The Remedy—Its Results.

Taken to a Ragged School in Westminster. Taught to read, write, and cypher; instructed in the truths of the Gospel. Assisted to occasional employment; sometimes had a little food given him, or a few pence to pay for lodgings, and once or twice a little clothing. Offered himself as a candidate, and was accepted for Emigration. Had to borrow a cap, and a pair of old shoes, to carry him to the Emigrants' Depôt in Deptford; received there a comfortable outfit; embarks for Australia, and writes home as follows:—"We got into port, on the 22nd March. I am hired for £16 a year and food. I have more food than I can use. I am a shepherd, and have got 2,580 sheep on the plains. We go out at sunrise, and come in at sunset."

These plain and simple facts speak for themselves. They show that the proper remedies have, to a great extent, been committed by God into our own hands, if we would only use them. They go far to prove that, if *aided by a well-sustained system of Emigration,* Ragged Schools will do more for the reclamation of juvenile offenders, and the *prevention* of juvenile depravity, than prison discipline has ever done or can do; and that they ought to be supported by an amount

of liberality, tenfold greater than they ever have been. But, unless more assistance be rendered towards the *Emigration* of the children, the schools will be shorn of half their strength. It is vain to teach these children to be honest, if that honesty is to be purchased with starvation or death; nor will much more be done by inculcating habits of industry, if they are compelled to remain in this crowded metropolis, where they can neither obtain food nor employment. But let the system of Emigration proposed by the Committee of the Ragged School Union be liberally sustained—not by the funds which would otherwise be given for the support of the schools—but let it be supported upon the ground of its own necessity, as an indispensable auxiliary to the Ragged School movement, and very much may be done for the removal of those "intestine evils which London harbours in its system, eating away its substance, undermining its vigour, and deranging its functions."

On this subject an eloquent writer in the *Eclectic Review* makes the following remarks:—

"When we look at the condition of this country—when we see cities overflowing with population, with dens of vice and misery multiplying, and becoming more and more crowded with the children of infamy and want—when we observe how humanity is thrust into holes, to live in poverty or die in destitution, because the surface of these islands can afford it no better resting-place—when we know of the thousands that are huddled together with pestilence, and poverty, and crime, running, like streams of poison and wickedness, to one common centre, and thence diffused to contaminate the atmosphere, to breed pest, plagues, and crime, and widen the circle of misery and want—when these things, we say, meet our eye, it is natural we should ask, Are they necessary? what is the cause of them? and, if they are not necessary, why do we not seek for some preventative or some cure? To the first of these questions the answer is ready. They are not necessary. It is a blasphemous imputation on Providence, to say that God made this earth so full of comfort and plenty for her children, that these outcasts, these destitute and miserable wretches, should live and die in such suffering and sorrow. It were a gross impiety to assert, that the Creator made the world and peopled it, and did not provide sufficient for the support and nurture of its inhabitants. Clearly, therefore, these things flow from artificial sources, but into their nature it is not our province now to inquire. Suffice it to declare them artificial, and that, as things now are, the disease is difficult to cure. But there is an alleviation, if there be not a complete remedy—and this is Emigration.

"If we can, by any means, carry off the surplus population, not according to the theory of cold-blooded and selfish stoics, by giving death the rein, but by transporting the poor and unemployed from a land where they are looked upon as aliens, to others where the plenteous earth needs only the husbandman's toil to spring into rich fertility, it becomes a matter of duty, of interest, and of gratification, to see that this great task is accomplished. Let the superfluous thousands of this kingdom be transplanted to a soil which could not, by any possibility, be more strange, less welcome, or less kind than that which they have been wont to call their mother earth."

To no class of beings in the metropolis can this last sentence apply more truthfully than to the children of the Ragged Schools. The poor youth who had to subsist nearly three days without food, make his bed at night under a bush in Hyde Park, and borrow a pair of old shoes to carry him for the last time from the place of his birth, and the scenes of early suffering and misery, would find it difficult to shed a parting tear, or "cast one lingering look behind." And there

is no class, in a physical point of view, who can accommodate themselves so speedily to a Bushman's life, as those children who have been accustomed to hardships from earliest infancy—sleeping in rollers, in holes, or under carts; living on the coarsest and most scanty fare; and even finding means to wash their own shirts, when they had neither the means of exchanging them, nor homes to live in. They may well speak of Australia as "a garden of paradise," when comparing even a Bushman's hut with the filthy and pestilential dens in which they were born and reared.

Shall it be said that those exemplary and industrious lads, who, for the last twelve months, have been patiently struggling amidst privation and hardship—resisting temptation, and anxiously acquiring the rudiments of knowledge, in order to qualify themselves for the Emigration boon—shall it be said they must remain in idleness and misery here, merely because the Government Grant has been withheld? Will it be reasonable to help them thus far, and then subject them to bitter disappointment and hopeless penury, when another effort would have saved them? Such, we regret to say, must be their fate, unless the Emigration Fund be speedily increased.

WHAT SHOULD BE DONE WITH THE JUVENILE DELINQUENT?

In the last number of the Magazine we endeavoured to demonstrate, that a well concerted, liberal plan of Emigration was needed to supplement the Ragged or Industrial School movement; and we are now to attempt to show, that the real and permanent well-being of the juvenile vagrant, who declines the discipline of the school, can only be satisfactorily promoted by compulsory expatriation. As yet, Industrial Schools have been open only for the children of the destitute. The child of the worthless well-paid operative, who thoughtlessly squanders his wages, is entirely excluded, and, though no less needy and neglected than the child of helpless indigence, he is turned away from the school door, and constrained to supply his wants by beggary and theft. The reason of his exclusion is obvious—private benevolence willingly contributes to the maintenance and education of the child of poverty, but will not do so for the child of intemperance—it will gladly support the poor widow's son, but will not feed the wasteful drunkard's child. The moral and physical condition of both are, probably, nearly alike, but their claims upon private charity are very different, and hitherto no scheme has been devised for the reclamation of the neglected children of the grossly intemperate. They form a class, and not a small one, of pestilent vagrants, retailers of small wares, and common thieves. Their condition is helpless, and helpless in the extreme; their drunken parents maltreat them, starve them, and expose them to beggary. Often without a home, without clothes, without food, they beg and steal from necessity; when convicted of some petty crime, and sent to prison, they find its discipline anything but a punishment; and, on getting out, seem to have no other thought than how to procure their return. Repeated short imprisonments prepare them for the patient endurance of a longer, and having passed three or four short and one or two long ones, they are considered eligible for a sentence of transportation. But, alas! they are then unfitted for any good; the country that has expended hundreds of pounds on their reformation, at last throws them out as irreclaimable, and the colony to which they are sent scornfully rejects them. The state of these

children engaged the attention of the intelligent citizens of Aberdeen, who have done so much to mature the Industrial School system for the children of the destitute; and it was stated at a preliminary meeting, that out of forty children sent from Aberdeen since 1842 to the General Prison at Perth, twelve had since been transported, eight had been committed to prison, and likely to be transported, six were going about idle and associating with thieves, two were dead, eight were at sea or selling small wares, and six had disappeared. But of the forty, twenty-four had evidently not profited in the least by the expensive prison discipline which had been expended upon them. It was further shown, that the trials and maintenance of these twenty-four juvenile delinquents had cost the country upwards of £686, and, after all, they were still hopeless burdens upon the community.

To remedy the evils of this system, it was proposed to make the Industrial Schools available to the class of children to whom we have referred, and, instead of committing the neglected vagrant or petty delinquent to prison, to send him to school, at the expense of the parent or the parish; and, in the event of his desertion and subsequent vagrancy or delinquency, to expatriate him altogether. There was no difference of opinion as to the expediency of applying the school discipline instead of the prison for the juvenile delinquent, but it was doubted whether expatriation should be applied after a first, or only after the second or third desertion; and the plan and the details of expatriation were left for subsequent consideration, though it is evident that upon this point the whole question mainly depends. In the first place, the children liable to be subjected to its influence should not be viewed as criminals, at the same time they cannot be considered harmless. They have been neglected, uneducated, and untrained to practical usefulness, and they have refused to avail themselves of the simple means by which their reformation was to be accomplished. And this refusal, whether the result of their own perverseness, or the criminality of others, required their removal from the evil influences that assailed them, and being subjected to a process of training which would fit them for the country to which they are sent. Expatriation, in the case of such children, implies the establishment, beyond seas, of a suitable establishment, easy of access, and where a genial climate, and sufficient capability of resources, would facilitate the development of their powers, and hold out the prospect of a permanent settlement. The Philanthropic Farm at Red-hill has shown what may be done in counteracting the evil tendencies and acquired bad habits of youths; but, though admirably adapted for immediate reformation, it is necessarily deficient in the means of prospective good. Like all reformatory institutions in this country, it wants suitable outlets for those who have benefited by its instruction; and those who issue from its precincts have the hard battle of life to fight, unaided, in this country, or are obliged to enter upon an untried existence in a distant settlement. But expatriation would be conducted on different principles. Conveyed to the Colonial School of Reform, the young expectant would be trained to habits of industry. He would complete the education commenced at home, and be stimulated to exertion by the prospect of early independence. After earning the amount of his maintenance, the surplus proceeds of labour would be accumulated, and so soon as the fund at his credit afforded a probable prospect of being turned to his own personal benefit, he would be allowed the privilege of freedom, subject to no restriction but that of leaving the colony without consent of the Government.

In this hasty sketch we have exhibited a plan by which juvenile delinquency might be entirely repressed, and at little or no expense. Unappropriated land in the colonies costs nothing, and for centuries may yield

nothing. A grant of a thousand or ten thousand acres might be made, without withdrawing a shilling from the national exchequer; and, if rightly conducted, the Colonial School of Reform would not be merely self-sustaining, but every inmate would, in the course of his training, earn sufficient to enable him to purchase, at a reasonable rate, the land necessary for his own settlement. And if this were a too flattering picture, the money badly spent at present in the ruin of children would be nobly expended in raising them from their low and lost condition to honest independence. Something must be done to stem the tide of juvenile delinquency, which at present floods the land with misery and degradation; and we know of no means of directing it into a safe and healthy channel, except by the Home Industrial School, and an early and a summary process of expatriation.

The Emigrant's Corner.

THE following is an extract from a letter from Adelaide, addressed to Messrs. W. Silver & Co., July 18th, 1849, and may be interesting to our readers, as showing that the boys and girls from the Ragged Schools are much better adapted for Emigration to the Colonies, than many of those who are less accustomed to hard labour and hardships at home:—

"Emigration,—you may with confidence assert, that there is not the slightest fear of overstocking this market with house servants, labourers, gardeners, miners, shepherds, carters, ploughmen, carpenters, smiths, wheelwrights, painters, glaziers, tinmen, plumbers, masons, bricklayers, *or in short any sons of Adam who like earning their bread by the sweat of their brow.* But young gentlemen, with delicate hands, nice clothes, small experience, and empty pockets, form a very abundant as well as useless commodity in this market; it is truly painful to see some scores of them walking about Adelaide, inquiring for mercantile situations, or government appointments, without the least chance of success for one in twenty.

"Young gentlemen, whom their friends particularly wish to get rid of, are also very abundant here; they mostly drop into the lowest possible sphere in a very short time; while the prudent, active, and industrious, are (barring the drink) successful in ninety-nine cases in the hundred. There still remains a vast breadth of good agricultural land uncultivated; and as long as that is the case, the increase of population will always be met by increased means of profitable employment, and a more than sufficient increase in the production of necessaries. I pay labourers 22*s.* per week, or 12*s.* per week with board and lodging in the country; beef 2*d.* to 3*d.* per pound; mutton 2*d.*; flour 12*s.* per hundred pounds, fine; seconds 10*s.* per hundred pounds; tea 1*s.* to 2*s.* per pound; sugar 12*s.* to 15*s.* per hundredweight. Buildings are going on at a great rate; mining is still prosperous; and the Port Adelaide Railway, shortly to be commenced, will probably give a great stimulus to the labour market. A great quantity of public works, as roads, bridges, etc., are in abeyance in consequence of the scarcity and high rate of labour; the natives are no longer the bugbear they used to be, and most of the settlers far in the Bush have abandoned those means of defence once so needful. Business generally continues in a sound, healthy state—very few bad debts, and every prospect of the colony steadily progressing."

THE writer of the following letter was for some time in the Westminster Refuge, and afterwards in Duck Lane School, from which he was sent to America. The gratitude expressed by the poor boy for the kindness of his benefactors, the affection he shows for his mother and former friends, and the effects of those religious impressions received when at school—all tend to confirm our hopes of his future well-doing and success.

"*New York, Jan.* 3, 1850.

"Dear Sir,—I sent a letter to you and Lord Ashley three weeks after I landed,

but as I did not receive an answer, I supposed you had not received it. I wish from my very heart that God will bless his Lordship, and make him an honour to his country. I thank him for his kindness to me, and I will never forget him as long as I live; I will be very glad to hear how the schools are getting on. Dear Sir, I hope you and Mrs. Walker are well; I often think of you when you used to take us to the meeting in New Pye Street; I often would have run out of the rank but for fear of Mr. A.'s black strap, but there is no fear like that of the fear of God upon my heart. I have not heard of James Liddle and Reed since we landed, as they both went up the country, but I often pray that God will bless them. I often see one of the boys that Jackson sent out—him they call Bill; he tells me that Charles is about forty miles from New York working on a farm, and he also tells me Reed is one hundred and forty miles from New York at work.

"I will now tell you something about my own affairs. Dear Sir, I am not with Mr. Edmonds now, but he got me a place at first, and I had 12*s.* a week; I was there ten weeks; the lady said she would take me under her own care, and Mr. Edmonds had no objections; I am now boarding with a friend of hers, and she takes as much care of me as one of her own children; the lady's husband is coming over to England in about three weeks' time; her name is Mrs. Strange; she has given me several new things; the foreman of the store has also given me a waistcoat, trowsers, and several other things; the clerk has given me a pair of new shoes, and they are all very kind to me. I am going to send a sovereign to my mother with Mr. Strange in three weeks; I am very glad to hear my mother is getting over her sickness, and I hope she does fear God. I send my love to Mr. and Miss Eccles, and also to all the boys and girls; also to F——, W——, and S——. I will send you a newspaper every week for the Working Man's Institute after I send the money to my mother as I said. So now I will tell you something about the country, that is to say, about New York. Provisions are very cheap; plenty of work to be had; clothes are dear, but men paid well for their work; house rent is very dear in New York; it is a very healthy place; guns and pistols are very cheap; I went out a shooting one day, I had a holiday, and I went out into the woods, and two more boys along with me; these boys came from Scotland with their parents, and are in the same store with me. So no more from your affectionate,

"T —— C ——."

"*To Mr. Walker.*"

Extract from a letter received from a young man, who was sent out by the Committee of the Grotto Passage Schools, and who was married prior to his departure:—

"I ENGAGED with a bricklayer for 4*s.* a day, learning to lay bricks. Breman and Connell are carrying the hod, and are getting 5*s.* a day. Morrisey is now driving a dray, and is receiving 24*s.* a week. Rent is very high at present; I being now paying 8*s.* a week for a two room cottage, I having set up in housekeeping; furniture and other utensils being very dear. I have not been able to pay any of my debt to Mr. Mills, God bless him for his kindness to me; or to send any money to mother. I hope my brother attends the school; I beg of you, Sir, in God's name, to watch him. I hope, Sir, you will give mine and Margaret's humble respects to Mrs. Haselden; we often talk together of the advice she gave us on the Sunday evening before we were married, for which we sincerely thank her for it. Be so good, Sir, to give my respects to Mr. Heyward, and tell him, Sir, that I have not forgot one or two of his kind lessons, and I bless the day that I went to Grotto Passage Schools. I hope that Mr. Maxwell continues to give his invaluable lessons as before, and we thank him in our hearts for his kind present to us. I hope that Mr. Harris has not forgot me; I owe him a debt of gratitude for many kind lessons, which I now find the use of here. The books that Mrs. Mills so charitably gave us I shared between us, keeping the "Cottage Comforts" and "Rose and Crown Lane" for my share. I am now very happy, thank God and you, Sir, and Mr. Mills, and other kind gentlemen for it. I am very sure you would feel joy in your heart, if you hear of the great change that has been made in us, through coming out here, both in our habits and living. I would cheerfully give fifty sovereigns were I possessed

of them, to have my mother and brother out here, to benefit by it. I hope that Daniel Breshnanan is well; it would have been a good deed for him if he came out. I hope that all my fellow scholars are well. Parrot, Brien, and Connell Breman, send their humble respects to you, Sir, and Mr. Mills. I shall now conclude, praying that God will bless you, Sir, and all belonging to you, is the sincere prayer of your most grateful and obedient servants,

"DAVID & MARGARET O'B——."

Poetry.

"JOY TO THE BARQUE."

A PLEA FOR EMIGRATION.

Joy to the barque, that across the blue deep,
Swelling her gallant sails, glories to sweep;
Bearing her burden of children of care,
To gaze on bright sunshine, and breathe in fresh air!—

Merchants of England, give ye of your gold,
That stoutly and safely her course she may hold;
And quickly be follow'd by others who make
Their journeys of love, for the ragged ones' sake!

Thousands around us sharp misery feel;
Say, shall we leave them to starve or to steal?—
While o'er the broad ocean are fields to be till'd,
And flocks to be tended, and farms to be fill'd?—

Or, shall we force them as convicts to go,
With the brand-mark above, and the fetter below?—
And, when they have pass'd o'er the tempests rude roar,
To be kept on the billows, and spurn'd from the shore?—

No,—let them sail to a less crowded land,
Contented, and cheerful, a free-hearted band—
Instructed and cloth'd, and made willing to toil,
In rearing the mansion, or sowing the soil.—

Daughters of beauty—the pride of our Isles,—
Whose richest adornments are kindness and smiles;
Oh, part with the gems that disfigure your forms,
The young to protect from adversity's storms!—

Preachers of truth—from your pulpits proclaim
That England most truly will honour her name,
By sending out freely, each poor girl and boy
Whom her funds cannot keep, or her labour employ.—

For those who see most of the offspring of care,
Who swarm in our streets, they are bold to declare,—
Though some may look doubtful, and others may chafe,—
In Britain, they perish;—abroad, they are safe!

Temple, Feb. 1st, 1850. J. PAYNE.

Plans and Progress.

HISTORY OF THE SLANEY STREET RAGGED SCHOOL, BIRMINGHAM.

MANY well-meaning persons are often prevented from doing a good work, because they "cannot see their way clear" at the commencement. Not satisfied unless they see "the end from the beginning," and from a want of faith in their own efforts, they become alarmed at the peradventures of the future, and soon settle their good intentions in the conclusion, that they are not *fitted* for such a work. Such has been the case with many of those who once thought of establishing Ragged Schools. The undertaking was a new one—they did not understand it—and from a fear of difficulties that would never occur, they relinquished the work altogether. To such the following brief history of the Slaney Street School, (which we have received from an active member of its Committee,) may afford instruction and encouragement. The majority of the Ragged Schools in London have been commenced and carried on in a similar manner. "They arose out of the necessities of the case," and by patience and perseverance they have been enlarged, in many cases, to four times their original size.—

This thriving little school has been in existence now about eleven months. So truly *local* is it, both in its operations and support, that it is a question if its very existence be known to one-tenth of the inhabitants of Birmingham, nor is any benefit expected to accrue to it from publicity; the object of this notice is, to show how much has been done by a quiet and neighbourly method, that others may be stimulated to "do likewise."

It is necessary to state, that Slaney Street is one of the most obscure streets in Birmingham, abounding in courts full of small back houses, and teeming with inhabitants of the lowest grade, who send forth swarms of their ragged offspring, to seek amusement and subsistence where they best can.

Being a street of little or no passenger traffic, the awful destitution of the place was known to few others than the tradespeople of Snow Hill, many of whom have premises extending backward into it, and it was principally by the benevolent exertions of these tradesmen that the school arose.

Moved with compassion by the scene so perpetually before him, a respectable shopkeeper and manufacturer of Snow Hill was led to ask himself the question, "Can nothing, in God's name, be done for the wretched children of this miserable street?" The idea of a Ragged School suggested itself, and as one good thought begets another, so it struck him that a warehouse of his own in the street (then let out on hire) was well suited for the purpose. The idea was communicated to several Christian neighbours, from whom it met the greatest sympathy. In a few days, some friends met to consider the subject; the free use of the room was promised by the one, gas was promised by another, fireing by a third, donations and subscriptions by *all*. A provisional committee was formed; an address to the inhabitants drawn up, and *local* support solicited; the appeal was honourably responded to, and in a few weeks the school was opened.

Under the superintendence of an intelligent, persevering, and truly loving governess, and blessed by that great and holy Being, who works with all who work for Him, the school has prospered greatly, as will be seen by the following extracts from the last half-yearly report:—

"*The Ragged School* now numbers sixty children, and the average attendance from the commencement has been fifty; their progress is encouraging, as out of these not more than six were able to read or sew when admitted, but now the number who can do plain sewing is thirty-five, and nearly the same number can read. In addition to the course of Spelling, Reading, Writing, etc., they are taught to make useful clothing, and the same is supplied to them when finished on the payment of a small sum, which money is placed in a fund toward the purchase of further materials.

"In connection with the Day, an *Evening School* is now opened, for the benefit of the youth of the district; the boys meet on Wednesday and Friday Evenings, and the girls on Tuesday and Thursday Evenings, from seven till nine o'clock. The attendance of the boys is not quite so satisfactory as could be desired, but that of the girls is very encouraging.

"Reading, Writing, and Arithmetic, are taught in these schools, and the girls are further instructed in sewing and making garments for themselves or parents. The material is supplied to them at *cost* price, the amount of which is received in pence as they are able to pay; during the past three months, *fifty-three* have had work, and the sum paid during that period has been £2. 4*s*. 8*d*., thus showing a desire on the part of the girls to profit by the advantages offered them."

LECTURES TO THE OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

THE Third Lecture, (of which the following is a brief outline,) was delivered by Mr. GEORGE WILSON, on Wednesday Evening, Jan. 23*rd*. SUBJECT—*The Means employed for the Improvement and Elevation of the Degraded and Vicious Portions of the People.*

WHY were the former days better than these? Mr. Branch has shown that they were not, as regards destitution or crime; neither were they, as we shall presently see, as to the efforts of benevolence to counteract and disperse these evils.

In the last century, the principle, genius, or spirit, in which efforts were conducted for the cure or prevention of crime, was *terror*. They were conceived and executed in the spirit of the speech attributed to George III., when he ascended the throne, (*Vide* Dixon's Life of Howard,) "That he would never abuse the prerogative of mercy which the estates of Great Britain had confided to the sovereign, for he would not exercise it;" and the rigorous severity with which the barbarous code of our country was executed during his reign, fully bears out the resolution then made. The prevention of crime, and the reform of the vicious—these were left to the police officer, the prison, the jailer, and the gallows.

The police officer was excited to detect criminals by a reward paid upon their conviction, in proportion to the enormity of the crime; in consequence of this system, it became the policy of this functionary to foster criminals until they had advanced so far in a career of guilt as to commit some capital offence, which would entitle the officer to the large reward; then they were said, in his technical language, to "weigh their weight," and it became worth his while to apprehend them.

The prison was the indiscriminate receptacle of criminals of all ages, of both sexes, and of every degree of crime.

The jailer regarded his charge with favour in proportion as they bought intoxicating drink, for which he obtained a large premium; and indulgences were

given or withheld in proportion as they paid him. And, then, that great public instructor—the gibbet—the *dernier resort*—the grand exterminator of crime and teacher of the people—was used with no sparing hand. It groaned periodically beneath its burden. Twenty was not an uncommon number to be executed at one time. The Lecturer had heard a relative tell of an execution he witnessed at the Old Bailey, when nearer thirty than twenty individuals were executed on the same scaffold at one time. The gibbet had a double beam, and the victims were placed back to back. They included youths of tender age, females, and hardened old criminals; their crimes were of all grades—robbing a till, stealing a sheep, passing a one pound note, up to the higher crimes of forgery, house-breaking, highway robbery, and murder. The last victim brought out on that occasion was a pawnbroker's boy, who had robbed his master's till of two guineas. He went to all the criminals along both rows, shook hands and kissed each, then took his place under the beam, was tied up, and the drop fell. The beams creaked under the great burden, and the sight of such a mass of human beings, struggling, convulsed, and heaving their death throes, while it created a dreadful feeling in some few, appeared to afford sport to the drunken, swearing, thieving, fighting masses of blackguards of both sexes, who had resorted to that school of morality. This was indeed the reign of *terror*, and did it reform or deter?—No! "Law and terrors did but harden."

Poverty, too, was then (would that it were not now!) treated as criminal. The tradesman died—his children were left unprovided for—they were sent to the workhouse. There they were looked on as outcasts—a burden on society. As soon as they could stand they were sent to the cotton room to wind cotton; the nature of this employment prevented their natural growth; they became stunted, bandy, ricketty, until the exclamation became a proverb, when any child so deformed met the eye of any one, "He looks like a workhouse child." If, beyond this, they were taught occasionally to read and write, they were thought to have a capital education for a workhouse child. It was thought then, that to do more would unfit them for the humble station to which they were doomed in society; and the result was, they became a race of perpetual paupers, or worse.

And even the efforts of private benevolence were conducted on the principle of rewards to industry and virtue, the least deviation from which forfeited all claim to compassion, and turned off the wretched offender and his offspring at once to present and perpetual infamy, for he was a marked outcast.

It cannot be accounted for, without referring to the sovereign mercy and goodness of God, that another order of feeling has come over the religious portion of society in our day.

It is true that Howard, in the latter part of the last century, after years of effort, aroused the community to consider the barbarous system, or rather no system, on which our jails were managed. But, while we admire and applaud the principle by which he was actuated, the vast amount of good he accomplished, and the ultimate object at which he aimed—the reformation of the criminal—we cannot subscribe to the wisdom or utility of all his schemes. They have proved too often, it is feared, unsuitable to the case of that social animal, man. The trial has been made of solitary confinement to reform criminals, but it has been found, in too many instances, that it has done so only by destroying the vital energy, and reducing him to a state bordering on imbecility, instead of restoring him to society with energy to provide honestly for his own support, and the support of those dependent on him.

At the close of the last century, the people of God in this country, as though awaking from a dream, became aroused to strenuous effort for the salvation of the heathen in distant climes. In 1792, the Baptist Mission to India was formed, followed, in 1795, by the London Missionary Society, and subsequently by the Wesleyan Missions, and the Church Missionary Society. It was objected by multitudes that we had plenty of heathen at home. But the missions to foreign lands, as if by a reflex influence from on high, led to efforts for our neglected and perishing brethren at home.

In 1798, Sunday Schools were first formed in London. The first in Westminster originated in the following way. In the summer of 1799, a local preacher, residing in the City Road, came to preach at a room in St. Ann's Lane, Orchard Street, then

occupied by the Wesleyans. When he went in, he addressed three individuals present, Messrs. Locket, Walmesley, and Chandler, saying, that he had passed a vast number of ragged, wretched children in his way to the room, who were playing and fighting in the streets; that there were such in the neighbourhood of his residence, and that he and two or three helpers had gone out and invited them to their room, and had succeeded in getting together a large number of both sexes and of all ages, who now came regularly to receive instruction on the Sunday morning and afternoon, during the intervals of service, and urged them to go and do likewise. They took the hint, went out the same afternoon, and collected together a number of children and youths of both sexes, and soon raised a large school. They were put to it for books and apparatus. Mr. Chandler drew out a statement of the courts and alleys around the spot, and gave a rough guess at the statistics of population, poverty, and criminality. In this he was assisted by a brother member of society, Mr. Davis, an apothecary in Piccadilly. This, their case, he then took round for attestation to those individuals who were leading men in the religious world of that day. Mr. Horn, Mr. Parker, the king's farrier, and Mr. Gilbert, his goldsmith, gave their names, but no money. Mr. Cousins of Wardour Street, (honour to him!) said his station in life was too humble for his name to be of any service to them; but putting his hand in his pocket, drew forth half-a-guinea and gave them, and this is believed to have been the first subscription to the first effort to establish a Sunday School in London, west of Temple Bar.

This was at the time of Warren Hastings' trial, and an old man from the country, who came to give evidence on that trial, was detained in town every year many months together. When he came and saw the work in which they were engaged, he joined them, and offered to teach those of the ragged company who chose to come on the week days, reading and writing. He soon had one hundred children. The friends referred to went about from house to house, begging books, slates, pens, writing paper, etc., and getting together what they could. But they were reduced to terrible shifts. Dr. Adam Clarke preached for them a sermon at Great Queen Street Chapel, which produced ten pounds; and the character of the pupils may be gathered from the fact, that after the sermon he apologized they were not present to sing a charity hymn, as it was then called, because there was scarcely a child among them who had either shoes or stockings, and their clothes were so tattered and bad, they were unfit to appear before that congregation.

On one occasion, the friends gave the children a dinner of roast mutton and pies, each child bringing a plate and knife, and this made the school very popular.

This account was furnished a few days since by one of the honourable trio, Mr. Chandler, who survives at eighty-six in full vigour, to see how the little one has literally become a thousand, and to rejoice that not only have Sunday Schools spread through the whole of our metropolis and country, and have become the receptacles of our clean, orderly, and well trained population, *ad infinitum*, but that also, in these latter days, Ragged Schools are reviving the uses, and gathering in the classes for which they were originally formed—the outcast, the wretched, the neglected, and the criminal.

When we look back on the picture thus faintly drawn, what reason have we for gratitude for the increased means now in operation, to extend a religious education throughout our metropolis and our country, and to hope that, under God, such education will be eminently blessed to our fallen race, extended as it is in our day so as to be within the reach of nearly all our juvenile population, and embraced as it is by the million. Religious education is our hope, our joy, and our crown of rejoicing. The noble efforts of Lord Ashley and others, to carry the system of Christian instruction down to the lowest depths of wretched humanity, to which we shall presently advert, should receive, as they eminently deserve, our thanks and our aid. Those means are both renovating and conservative, and though yet in their infancy, have already produced much good, not only to the wretched and fallen, but through them to society at large.

Could statesmen but get enlarged views they would see, that every distressed and exposed youth, prevented from falling into vice and crime, and made a useful and honourable member of society, saves, in a pecuniary way, in the matters of police,

of criminal justice, and of jail accommodation and support, an amount which would go far towards sustaining a moderately sized school; and did they look no further, this ought to move them. But they are slow to learn. Would that we could get them to our schools!

(To be concluded in our next.)

Literary Notices.

The Sacred Mountains. By J. T. HEADLEY. William Collins, Glasgow and London.

A CHARMING little volume, which may be read with advantage by old or young. The object of the author "is to render more familiar and life-like some of the scenes of the Bible;" and so admirably is this accomplished, that a perusal of his touching descriptions must invest the narratives of Scripture, connected with the "Sacred Mountains," with a new interest to the mind of every reader. We trust it will soon become a favourite in every Sabbath School library.

The Fountain of Life. Edinburgh: Oliver & Boyd and J. Johnstone.

THIS little tractate, intended for children, is written in a manner and style much superior to most of its class. It is clear, vigorous, and well adapted to induce habits of *thinking*, as well as reading. It is one of a number of Scripture sketches, written by the author for his own children to copy, "that their hearts, with the Divine blessing, might be early impressed with Gospel truth." The purity of style, and remarkable clearness with which the doctrines of Scripture are explained, harmonize well with its appropriate title. It ought to find a place in every nursery.

Lessons for Infant Classes, with an Introduction on Infant Class Teaching. By A TEACHER OF INFANTS. Benjamin L. Green, Paternoster Row.

THIS forms the third volume of *The Sunday School Library*, and we believe it well adapted to the purpose for which it is intended. Infant class teachers will here find many useful hints and examples, all the more valuable that they are given by a fellow-labourer. It would form a more useful work for the nursery than many of the silly and useless publications got-up for that purpose. The volume is well executed, but certainly not improved by the thirty-two pages of Advertisements appended to it.

The Mnemonic Chronology of British History—From the Roman Invasion to the Present Time; containing the Dates of Remarkable Events, Institutions, Inventions, and Improvements, classified under their Respective Heads, and recorded by Initial Consonants in Metrical Lines. For the Use of Schools and Families. London: Hamilton, Adams, & Co.

IN many respects a useful volume, got-up at no trifling labour and expense. "Events of a kindred nature have been strung together in consecutive rythmes," to facilitate "the acquirement and permanent retention in the memory of those dates, in connection with the history and institutions of our own country, which all find it convenient sometimes to know." In the prosecution of her work, the authoress has shown much industry in collecting and arranging so great an amount of valuable information. We fear it is too expensive for schools, and it is doubtful whether the rythmes will be easily committed to memory by children. But as a book of reference, forming a vast repertory of historical facts, its equal is rarely to be met with.

THE EXPANSIVE NATURE OF RAGGED SCHOOLS.

To the eighty Ragged Schools that were in operation last May, from twelve to fifteen have been added during the year. This would not seem to show a rapid progress, although it is certainly a fair proportion, and sufficient to indicate increasing prosperity. But the extension of Ragged Schools does not depend entirely upon an increase of numbers, for they possess a peculiarly expansive property, unusual in most institutions of a kindred nature. The Ragged School of last year may still be at work in its own neighbourhood, yet differ very widely in the extent of its operations. The original little room may have "enlarged its borders" by the addition of two or three others in the same building; or another may have been taken in the same neighbourhood, treble in size to the former one. Out of many instances of this nature, we select one by way of illustration. About two years ago we first visited the Field Lane Ragged School. It was a Sabbath afternoon; and, after passing several drunken mobs in the narrow lanes of Clerkenwell, we managed to arrive in safety at a private house in West Street. In two rooms, on the first floor of this house, we found assembled about one hundred and fifty children and youths of both sexes. With this number the rooms were crowded to excess, and the conduct of the scholars very strongly implied, that they were more accustomed to crowds and riotous meetings than the privileges of a well-managed school. Twenty voices speaking at once, some reading, others laughing, or turning their fellows over the forms, manifested a state of matters which left much room for improvement. The teachers had a most unenviable task, and, so far as we could see, were "spending their strength for nought."

On the 25th of January last, we made a short visit to the same school; but the scene was wonderfully changed. In a large and beautiful room—one of the best in London—we beheld a scene of unusual interest. All was activity—but no bustle. About 550 children were busily engaged in devouring *three hundred weight* of bread and butter, and in drinking *seventy* gallons of good wholesome tea! It was the "Annual Treat," and the teachers had become the willing servants of the ragged company.

The goodly spectacle still lingers in our memory, although we have neither power nor time to describe it; but the clean faces and tidy hair showed that the joyous guests had not come unprepared. Poor things! they had once (if not for ever) forgotten their misery and their wickedness, for their hearts were big with gratitude and joy. They had forgotten the past, nor had they any dread of coming hardships. The past and future were alike absorbed in their *present* triumph over cold and hunger.

Never was British or City School in more complete and *willing* order—a striking contrast to the West Street company already mentioned. The teachers, too, were in a more enviable position, for around them were many hopeful spirits, for whom they had not vainly laboured. But the whole machinery of so large and important a school cannot be entirely managed by the teachers, and it were well if in every Ragged School the different departments of labour were so well arranged as in the one in question. We have seen about sixty ladies and gentlemen assembled at the "Quarterly Conference," all of whom had some distinct work to perform, in connection with the teaching and clothing of these 550 children. Nor were they absent or idle on the evening of the "treat." Many of the ladies had laboured hard from ten o'clock in the morning, preparing for the evening's entertainment, and cheerfully denied themselves those necessary comforts, which the idle and the selfish would think it hard to forego.

Every Ragged School in London is capable of a similar expansion, and this would be speedily done, were it possible to enlist the regular assistance of those who are often found to admire such a work, and sometimes lament over its necessity, but because their sympathies extend not beyond their own hearts, are found "standing all the day idle."

A FEW WORDS ON THE FORMATION AND MANAGEMENT OF RAGGED SCHOOLS,

FOR THE USE OF THOSE WHO NEED THEM.

THE preliminary arrangements in the establishment of Ragged Schools are now so generally understood in London, that it would seem needless to give further instructions on the subject. Not so, however, in many parts of the country. Our small towns and neglected villages are teeming with rough and ragged children, who are pitied by some and despised by others, but for whom there is no adequate means of instruction provided, and hence we are favoured with an annual importation of depraved and ignorant rustics, who form sad parallels to the ragged aborigines of our crime-producing colonies in the metropolis. To our country friends we say—Send us no more of them until they are educated. We have too many of our own; "our mother's children are angry with us," because their numbers are so great, and our schools are so few. Let a Ragged School, therefore, be established in every provincial town and village, where neglected children are to be found. Do you say, We have been thinking of it, but do not know how to begin? Our present object is to tell you; but as we cannot foresee every circumstance, nor imagine every difficulty, you are not to expect us to map out the work so minutely, that he who reads may run. We cannot give you *experience*, but if in earnest you will soon acquire it, which, with the exercise of your own judgment, will enable you to fill up the details of our rough outline.

First of all, let a small Committee be formed, consisting, if possible, of earnest and judicious men—men of faith and prayer—who will not be readily discouraged by the want of proper sympathy from without, nor afraid at the first evening's uproar within. This Committee will require an *active*, gratuitous Secretary, to attend properly to his work; and a Treasurer, who will not fear should the expenses be in excess of the income by a few pounds at the outset.

The selection of rooms must very much depend upon circumstances. An old workshop, two large rooms undivided, or even an old stable or railway arch, if properly fitted up, may be converted into suitable school-rooms. Let them be commodious, *well ventilated*, and the *interior* such as will produce a favourable effect on the minds of the children, by appearing more *clean and comfortable* than their own homes. Great care must be taken *not* to select rooms in a respectable neighbourhood. Such a locality would doubtless be more pleasant for teachers and visitors, but not so well adapted for the evangelistic work. The school would become a nuisance to the neighbourhood, and provoke the opposition of respectable families, who might otherwise be induced to support it. Besides, the ragged class of children would soon be lost sight of, and their places occupied by those who ought to *pay* for their own instruction. The school should be taken to the children, and identified as much as possible with their own neighbourhood. If the "fallow ground" is to be broken up, the labourer must work *in the proper field*. Good intentions have often been frustrated through want of attention to this most important and reasonable rule. Boys and girls should be taught in separate apartments, and admitted at separate entrances where practicable.

If the desks and forms are new, let them be made very strong, as they may occasionally be exposed to rough usage. The desks may be fixed against the walls,

and made to fold for a table or writing desk by the use of proper hinges, such as an intelligent carpenter will easily understand. The forms should not be easily overturned; short ones, sufficient to hold four or five children, will be most convenient for the division of Sabbath classes. A small gallery will be very useful, both on Sabbaths and week days, and may economise both space and labour. Let the rooms be well lighted with *gas*. Candles give a cheerless appearance, and sometimes afford opportunity for mischief. A wire protection for the windows will save much trouble and expense, besides placing the teacher in a more favourable position with his scholars. If a boy be turned out of school for misconduct, he will speedily be revenged on the master, by sending a brickbat through the windows, unless they are properly defended. A good supply of water should also be had; hands and faces may sometimes require its application.

If the school be open on week evenings, a paid master should be engaged, who will undertake its entire management. The usual salary for an efficient person is £5 a year for *each* evening in the week he is occupied. Besides piety and zeal, he must be "apt to teach," and a man of great prudence and *strength of character*. Unless he can exert a *moral influence* over the children, he will never succeed. Let a *limited* number be admitted at first—not more than twelve or fifteen; *and let complete order be established before that number is increased*. Let them *at once* understand "who is master," and that his instructions *must* be obeyed. This once accomplished, the numbers may be gradually increased to fifty or upwards. Many schools have had to be closed, and re-opened with a limited number, after windows had been broken, teachers bruised, and the school noted as "a fine place for a lark," through not attending to this simple rule at the outset. The week evening instructions should consist of reading, writing, cyphering, and arithmetic, and imparted in a manner similar to ordinary evening schools. Writing on slates from exercises on a black board should be generally adopted, and copy-books only as a reward for good conduct; the children to pay for the copy-books, either half or full price. If this be done, they will value them more, and use them better. The Class Books published by the British and Foreign School Society, will be found most suitable, and are now in use in a majority of Ragged Schools. Care must be taken to admit only the proper class of children, to the entire exclusion of those attending other schools, or whose parents are able to pay for them. Set a high value on the instruction imparted, and strive to make every child feel that it is a privilege to obtain it free. Inculcate habits of cleanliness, both by precept and example. One or two evenings each week might be devoted by the girls to sewing, and by the boys to tailoring or shoemaking. This is an excellent means of removing the rags, and forming habits of industry. The former might be superintended gratuitously by a few devoted ladies, and the latter by an intelligent workman for a few shillings per week. Besides repairing their old clothes, they may make up garments for themselves, *which should never be given free*, but sold at half the cost of materials, and the money taken by instalments. Admission into the working classes should, in every case, be a reward for merit to those who have attended regularly for one or two months previous. Attendance books should be kept for all week evening classes, containing the names and addresses of the children, with any other remarks as to conduct, employment, or condition and character of the parents; besides the attendance, which should be duly marked: but, in doing this, the master would require additional assistance.

One of the most important and difficult points in connection with the Sabbath School is, the maintenance of proper order and discipline. This arises from the large number of children who attend, and the frequent scarcity of suitable teachers. Every school containing from one to two hundred children, should have an active Superintendent and Secretary, who, if suitable persons, will soon discover their legitimate spheres of action. Instead of twelve or fourteen children to a class, as is too often the case, no teacher should have more than *six or seven*. Unless this be strictly adhered to, it will be utterly impossible to effect any good. The children must be interested when sitting in class, or they will soon invent a "separate interest" for themselves, at the expense of the authority and usefulness of the teacher. Strenuous efforts must be made to enlist a large and efficient staff of teachers, who will attend *regularly* to their classes, and not merely come on alternate Sabbaths, as is frequently the case. One teacher, always regular in his class, will do more real good than ten of those who only attend alternately. If a sufficient supply of teachers cannot be obtained, the admissions should be regulated according to the number present, never allowing more than six or seven to each class.

The irregular attendance of the children has frequently and justly been attributed to the neglect of the teachers. Those who attend but once a fortnight or once a month, and are seldom if ever found in their classes until fifteen minutes after the school has commenced, are not the proper labourers required in Ragged Schools. It is impossible to preserve order with such a class of teachers, for they are generally strangers, both to their scholars and their work. When a damp evening, a slight cold, the call of a friend, or the desire to hear a popular preacher, form excuses for a teacher's absence from his class, he can have little zeal for the glory of God, or pity for the souls of the perishing outcasts. Every faithful workman will be in his place ten minutes before the children are admitted, so as to receive them in regular order, and prevent confusion. Each teacher should feel himself responsible for the conduct of his scholars during the whole of the proceedings, and not depend so much on the superintendent as is so often done. The school should be opened by singing and prayer, but in no case should this be done until proper order be obtained.

The Class Books published by the *Sunday School Union* are among the best now in use; the Bible should only be put into the hands of those who can read it well, and with some degree of reverence and attention.

Tickets for good behaviour may be used with great advantage, either for admission to the week evening school, or on a plan similar to that recommended in the May Number of the Ragged School Union Magazine for 1849. It is usual to close the school with singing, an address, and a short prayer. But so very few persons are capable of giving addresses to ragged children in a manner sufficiently interesting and instructive, that, in a majority of instances, it were better if they were altogether discontinued. This exercise can only be conducted well by those who are intimately acquainted with their habits, homes, and every-day experience, and who can turn their information to good account; *sermonizing* should be carefully avoided. We do not mean by this that they should not be addressed in a serious manner. They are perishing in sin, and "the truth" alone can make them free. But it must be presented in a manner they are able to appreciate. Let the addresses be *practical* and *varied*, touching on things they can fully comprehend. If texts are used, such passages as the following may *occasionally* form the ground-work of a good address,

"As vinegar is to the teeth, and smoke to the eyes, so is the sluggard to them that send him." The very best addresses should, in no case, exceed ten minutes, and the school should be closed punctually at the appointed hour.

In many cases, the utmost scene of confusion occurs at dismission; for this the superintendent and teachers are generally to blame. At no time should regularity and order be more strictly attended to; every man should be at his post—the superintendent at his desk, the teacher in his class, and every scholar on his seat. The class next the door should first march out in order, this followed by the next, and so on until the school is empty. No teacher should be allowed to detain any of his scholars in the room, or converse with other teachers while this important work is going on.

A few auxiliaries to the work may now be noticed; this we shall do very briefly. In many schools, adult classes have been formed both on Sabbath and week evenings. These, if well conducted, will do great good, but they require the attention of very superior teachers. We know of one school, where about eight classes assemble every Thursday evening for Bible instruction, and are chiefly composed of adults. These are taught by respectable tradesmen and gentlemen in the neighbourhood, who attend *regularly* to their work—even to the exclusion of all business engagements.

In most schools, the children receive an "Annual Treat," consisting generally of tea and the usual appendages. The almost universal adoption of the plan has nearly rendered it indispensable. But very much care must be taken to guard it from abuse. Beware of having them too often.

A Clothing Fund should be established in every school, by which the children may purchase garments at half price. Old clothes may be given free, but a small sum should generally be charged for new ones. A portion of the garments may be made by the industrial classes, and the remainder by the Ladies' Dorcas Society. Children may have their choice of articles. Guard against an indiscriminate charity, either in the bestowment of reward books or clothing. If given too frequent, they will cease to value them, and jealousy instead of gratitude will be engendered. Avoid fostering the low beggarly feelings, so prevalent among the poor, if you do not wish to train them for paupers. Strive to promote feelings of self-dependence and self-control. Show them that they must act the chief part in their own elevation—that yours is to lead, not to carry them.

For those who are really destitute, a little food may be provided during the winter season. Besides the regular teachers, a staff of visitors should be employed in connection with every school. This is a most needful part of our work, scarcely yet commenced. We know of no department of labour that promises so rich a reward. Repeated applications should be made to every Christian church, until a sufficient supply of teachers and visitors be obtained for every Ragged School.

Quarterly Tea Meetings should be held of teachers, visitors, and members of committee, which should partly partake of a business, and partly of a devotional character. We trust such meetings will soon become general; much good has resulted from them wherever they have been adopted.

We have now completed our imperfect outline, and have only one word more to add, "Let all things be done decently and in order." "Whatsoever ye do, do heartily as to the Lord." In the exercise of faith and patience—

PRACTISE AND PERSEVERE!

Intelligence.

AGAR TOWN RAGGED SCHOOLS, ST. PANCRAS.

The Rev. Samuel Dunn, late of the Wesleyan Conference, preached an excellent and impressive sermon on Sunday Evening, January 20th, 1850, in Tunbridge Chapel, New Road, on behalf of these schools, from Luke xv. 24. It was stated, that a useful and suitable education is being given during the week to nearly one hundred infants and eighty youths of both sexes; the latter are taught five evenings each week. On Sunday, the attendance is increased to two hundred scholars. There are twenty active voluntary teachers, assisted by two paid teachers. The annual expenses do not exceed £70 per year; £10 is subscribed by the Treasurer, and £10 by the Committee of the Ragged School Union, and yet the income fell far short of the expenditure for the past year. It was deemed advisable to appeal to the neighbouring church, at Tunbridge Chapel, for assistance. The collection after the service amounted to the liberal sum of £15.

HOPKINS ST. RAGGED SCHOOL.

The Third Annual Meeting of this School was held at the Hanover Square Rooms, on Monday Evening, the 28th of January. The Chair was taken by Lord Ashley, M.P., who, in a few remarks, called upon the Secretary to read the Report.

The Report showed that the schools had been in existence for about three years. The average attendance was 60 boys and 55 girls on week evenings, except Tuesdays; and on Tuesdays and Sundays, (both of which evenings are devoted to religious instruction,) 70 boys and 60 girls. A tailor's class for lads and an industrial class for girls had been established, and were progressing favourably. Four boys had been enabled to emigrate, from two of whom most cheering letters had been received. Twenty-four Bibles, the same number of Testaments, and a larger number of Hymn Books, had been purchased by the children. During the past year 12 girls and 10 boys had been provided with situations. The Report terminated with the Committee's appeal for further support.

The financial statement showed that the receipts had been £138. 5*s.* 3½*d.*, and the disbursements and expenses £142. 6*s.* 11*d.*, leaving a balance of £4. 1*s.* 7½*d.* due to the Treasurer.

The Rev. H. Beaumont, M.D., moved the adoption of the Report in an eloquent address. He remarked, that on a platform in the metropolis of the empire, surely one might be allowed to advocate an institution of such value. Time was when society was a pyramid, around the apex only of which the lights of knowledge should be allowed to play, leaving the base buried in obscurity. He would say, Let the light play from apex to base and base to apex! let the whole mass be educated, enlightened, and christianized! every garret clarified, every cellar purified and elevated, and every ragged child blessed and raised by the lights of knowledge!

Dr. Leifchild seconded the Resolution. He said, he was glad of the opportunity of making some remarks on the progress of Ragged Schools, which he considered both surprising and pleasing. He hailed the progress of the movement as replete with blessings to our country. He believed that no one class could be debased without endangering all the rest; consequently, that the elevation of any class would be fraught with benefit to the whole community. And what a vast expense would be saved by the multiplication of Ragged Schools, giving education to thousands of the lowest and most miserable classes, raising them from their vice, and making them useful and independent citizens! He thought that Ragged Schools struck at the very root of pauperism, misery, and roguery. The Resolution was then put, and passed unanimously.

The Rev. John Branch moved the next Resolution. He said, he loved to see things taken up as matters of principle; and he hoped the institution of Ragged Schools would receive still greater patronage.

Joseph Payne, Esq., seconded the Resolution.

James Wyld, Esq., moved, and the Hon. William Cooper seconded the next Resolution: "That this Meeting approves of industrial classes, such as tailoring, shoemaking, etc., as being calculated to inculcate habits of industry; and trusts the necessary funds will be found for continuing such classes in Hopkins Street Ragged School."

GOLDEN LANE RAGGED SCHOOL.

THE Third Public Anniversary Meeting of the Promoters of this Institution was held at the Literary and Scientific Institution, Aldersgate Street, on Thursday Evening, February 14th, 1850, for the purpose of receiving the Annual Report, and the transaction of other business, Lord Ashley, M.P., in the Chair. The proceedings having been opened by prayer, the Chairman, in addressing the Meeting, said, that much as the Ragged Schools were esteemed by the public, none but those who were acquainted with the state of infamy and crime in which the inhabitants of some of the lanes and alleys of the metropolis were sunk, could properly appreciate their endeavours to snatch the rising generation in those places from the contagious influences to which they were exposed. The system which they adopted was entirely a preventive system, and it was the only one which could be relied upon; for although he was aware that reforming prisons were necessary, still, in most cases, the man who went tainted into jail came tainted out of it, and it was seldom that, in the present state of competition among all trades, he could obtain employment, and was therefore necessitated to fall back into his old vicious courses. He was happy to hear daily of many similar institutions springing up in different parts of the United Kingdom, and he hoped the time was not far distant when they would be universally adopted.

From the Report, which was read by the Secretary, it appeared that the Infant Day School had an average attendance of 130; Girls' Evening School, average attendance, 45; Boys' Evening School, the same. The Sunday School had an attendance in the morning of 30; afternoon, 150; evening, (in winter,) 300. The Report went on to state, that the total amount of subscriptions and donations only amounted to £195. 13*s*. 4*d*., while the expenditure was £182. 15*s*. 1*d*. Their income from subscriptions did not meet the current expenses by nearly £40, so that, had it not been for the annual grant received from the Ragged School Union, they would have been deeply in debt. In addition to the current expenses, a debt of £200 had been contracted for the purchase of lease and school fixtures, £85 of which was still to pay. So small had been the assistance received in the surrounding neighbourhood, that, had it not been for the liberal grants of the Corporation of the City of London and the Committee of the Ragged School Union, the whole amount of £200 would have still been due. While the Committee were committed to an annual expenditure of £130, the annual subscriptions only amounted to £20. Most anxious as the Committee were to prosecute the important work they had commenced, in rescuing destitute children from the fate that awaited them, they would be unable to continue their exertions unless speedy assistance were rendered by the public.

On the motion of the Rev. Mr. Weir, seconded by J. Payne, Esq., the Report was received and adopted.

Several gentlemen then addressed the Meeting, in support of Resolutions pledging the Meeting to forward the objects of the charity, and a collection having been made, the Meeting, which was numerously and respectably attended, separated after a vote of thanks to the noble Chairman, who then stated, that if £20 were raised for establishing an Industrial School, he would increase the amount to £50.

Lines read by Joseph Payne, Esq., at the Annual Meeting of the Golden Lane Ragged School.—

Ye who SELF would put to flight,
And the GOLDEN RULE maintain;
Give with willing hearts to-night,
For the School in GOLDEN LANE.

GOLDEN GIFTS with liberal hands,
Give, that Ragged ones may see
GOLDEN LIGHT in sunny lands,
GOLDEN FRUITS on many a tree!

Give, that long neglected youth,
Who of God have never heard;
GOLDEN MINES of Gospel truth,
May discover in his Word.

Give, that blessings they may share,
Thro' the silver cord of love;
By the GOLDEN CHAIN of prayer,
Brought them from the scenes above.

See the white-rob'd angel waits,
For the saved from shame and sin;
Opens wide the GOLDEN GATES,
Lets the new clad wanderer in.

Call'd from earthly fields and towns,
Lo, to all by grace are given;
GOLDEN HARPS and GOLDEN CROWNS,
In the GOLDEN STREETS of heaven.

Temple, February, 1850. J. P.

LECTURES ON CHEMISTRY.

A Course of Lectures on Chemistry was lately delivered by Mr. Dart, in the Theatre of the Marylebone Institution, the first of which was for the benefit of the Union Mews Ragged School. We regret to learn, however, that the limited attendance in a great measure frustrated the good intentions of the benevolent Lecturer. We have been favoured with an abstract of these interesting and instructive Lectures, and much regret that want of space precludes the possibility of insertion. We understand Mr. Dart is about to deliver his Lectures in another part of the Metropolis, where we trust he will meet with the liberal encouragement to which his acquaintance with the subject, and enterprising benevolence, so fully entitle him.

JERSEY RAGGED SCHOOL.

OUR readers will be pleased to learn, that a Ragged School has been in operation in Jersey for nearly two years. Individually and generally, it has been the means of doing much good. When the children were first admitted, they fought and swore, and overthrew the forms, but now their conduct is marked by "peaceableness, good order, and attention." We were lately favoured with a Report of the School, from which we regret to learn that it is very inadequately supported. In the whole list of individual contributors, there is not *one* to the amount of 20*s*.! Surely there is more Christian liberality in Jersey than this. If so, we trust it may speedily assume a more practical character; and that the Committee, instead of being unable to continue the school as it is, may have their benevolent intentions realised by the establishment of a Girls' Evening School.

DOLPHIN COURT SCHOOLS.

ON Monday, February 4th, a Meeting in aid of the Dolphin Court, Spitalfields, Industrial Ragged Schools, was held at the Manor House, Hackney; the large room was filled, at least 600 persons being present. W. G. King, Esq., M.D., took the Chair, in the absence of Thomas Fowell Buxton, Esq., who was to have presided. The Report stated, that nearly 400 children and youths of both sexes had received instruction every week in the Day, Evening, and Sunday Schools; that boys were taught tailoring and shoemaking, and girls needlework, washing, ironing, and scouring; that, by the bounty of General and Miss Bradshaw, 40 children were clothed, and 30 more by the kindness of other friends; that, by the General's kindness, the children were supplied with food twice a week. Several cases of usefulness were related. The Meeting was afterwards addressed by Rev. Hugh Allen, Rev. J. G. Packer, Joseph Payne, Esq., and several other friends. £12 was collected in the room, and the result of the Meeting has been the formation of a Committee for providing dormitories for 30 poor girls, it being known that many girls, of 15 years of age and upwards, sleep in the same rooms, and often in the same beds, with their fathers and elder brothers. Subscriptions in aid of this desirable object will be thankfully received by Rev. Hugh Allen, St. Jude's, Whitechapel, or by Mr. William Carter, Hon. Sec., 178, Bishopsgate Street without.

PORTLAND TOWN SCHOOL.

ON the Evening of Monday, the 11th of February, Mr. John Cassell gave the children of this School (about 130) a substantial tea in the Temperance Hall of that neighbourhood. The children appeared decent, and conducted themselves well. After tea, they were addressed in a simple and familiar manner by Mr. Cassell, Mr. Gent, Mr. Swallow, and Mr. W. A. Blake. At the conclusion, a neatly bound copy of "The History of Modern Egypt" was handed to Mr. Cassell, to be presented to Mr. J. H. Blake, the Superintendent of the School, and which was purchased by a number of the boys, who willingly subscribed their pence, in order by this means to manifest their respect and gratitude.

Two Ladies promised to give the children another treat at the end of six months, if the master reported well of their conduct during that time; and a gentleman promised to send out each year, at his own expense, the best boy to Australia. We are glad to learn that the Committee of this School are about to form Industrial Classes.